



The Observer

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THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Faculty Votes To Revise Calendar Finals Will End June 4

by Arlene Pianko

The Faculty Assembly has revamped the official spring calendar in order to complete both classes and examinations before the Shavout holiday. At their meeting of Tuesday, December 26, the Senate motion for the suspension of study days was passed. The previous plan to include study days on May 29-31 met with much student opposition. Finals had been scheduled both on the day preceding and the day after Shavout, thereby preventing students from spending the holiday with relatives or friends.

Study days were finally approved by last year's Senate and will be initiated this term. Student representatives have emphasized that the suspension of study days during the spring semester does not indicate dissatisfaction with the measure. Rather than entirely dispense with this vital student service, two temporary plans were mentioned by the students. The first option was for the establishment of a consultation period on Friday, May 25 and Monday, May 28, when faculty members would be available to answer students' questions. The second proposal supports cancellation of all classes on Monday, May 28. Instead, regular Monday classes would be held on March 15, Taanit Esther.

Both proposals were rejected by the Faculty Assembly, but a compromise was accepted. Thursday and Friday, May 24 and

25, will be study days in which teachers will be available for consultation. Regular Monday classes will be held on Taanit Esther and final exams will commence on May 28. Finals will end on June 4, with graduation the same day.

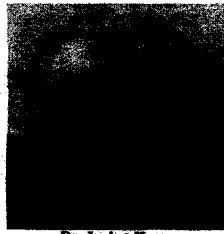
On Thursday, December 21, the Yeshiva University Committee on Ceremonial Occasions voted to hold graduation on June 4. The SCW faculty's modification is in accord with the COCO decision.

Dr. Irving Howe Keynotes Arts Festival; Reveals Roots Of Yiddish Poetry

by Judy Altshul

"Esthetes and Proletarians: The Beginnings of Yiddish Poetry in America" was the topic of a lecture given by Dr. Irving Howe which marked the opening of SCW's Jewish Arts Festival and the first ~~Irving Howe~~ Memorial Lecture on Yiddish Literature and Culture.

Dr. Irving Howe, renowned writer, editor, thinker, holds the title of Distinguished Professor of English at Hunter College. In his speech, Dr. Howe traced the roots of American Yiddish poetry. Beginning with its crude yet useful purpose, Yiddish literature was born in the sweat shops of the late nineteenth century. The Jews who migrated from their European



Dr. Irving Howe.

towns and left their tradition behind them had little or no contact with the great European writers such as Shalom Aleichem and Y.L. Peretz. American Yiddish literature developed out of the frustration of the masses of Jews who came to America with no knowledge of the English language, and therefore turned to their familiar tongue of Yiddish. Through the means of journalism, the Jews expressed their views in newspapers which were ideological, socialist labor springboards for a handful of Yiddish writers. These writers aimed to touch the hearts of the Jewish masses and spur them to action.

Most Yiddish poetry echoed these same thoughts; the Jewish socialist leaders were also the Yiddish poets. Their poetry dramatized the life of the poor immigrant worker by verbalizing the fears of the Jew as an alien in America. The poets concerned themselves with themes of idealism, socialism and nationalism.

The thrust of modern Yiddish poetry manifested itself in revolt. Those poets of the "Younger Movement" wanted to break from the socially-oriented subject matter of Yiddish poetry and to write personal poetry. They wanted to purify the Yiddish language and establish boundaries for its literature. Modern Yiddish poetry developed into a form in which the beauty of words, sounds and aestheticism are self-

contained. Yet even with this sophisticated art it could not escape the character of Jewish life: modern Yiddish poetry still reflects the feelings of the Jewish masses.

It is no accident that Dr. Howe addressed himself to this particular period of Yiddish literature. Hillel Rogoff, who dedicated his life to the advancement of Yiddish culture, was the editor of Jewish Daily Forward for many years.

Dr. Daniel Tropper, Gesher's

Gesher Convention Is Held At Grossingers; Focus: Religious and Generation Gaps In Israel

by Rachel Shapiro

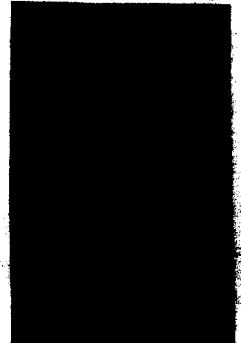
On December 8-10, the first annual Gesher convention was held at Grossinger's Hotel. More than 200 couples and singles participated in what was to be considered a watershed convention.

Formed almost three years ago in Israel, Gesher's major thrust was to try and bridge the communications gap between observant and non-observant Israeli students. By conducting seminars, students discussed various topics such as prayer, Kiddush Hashem, and Shabbat, and thereby learned to appreciate each others opinions and backgrounds. Each participant, whether religious or not, developed an understanding of Jewish values, and in the process discovered that "the other side" was not so altogether different.

director in Israel, hopes that this organization will eventually branch out to include high schools, universities, and the army. Presently active in the army, this apolitical, independent group hopes to one day penetrate the core of Israeli society by modifying and mitigating the hostility between the dat and non-dat communities.

During the course of the convention, two main speakers discussed the role of the religious establishment in Israel. Rabbi Irving Greenberg pointed out that the religious parties have progressed at the expense of the non-religious community, which resents being subjected to the directives of the religious establishment.

A second source of tension is a result of the generation gap. The



Dr. Daniel Tropper

older generation is still imbued with the Chalutz spirit of self-sacrifice that had been generated in the early days of the State. The older generation realized in the early days of the State's development that they would have to compromise their principles on behalf of the religious establishment. The younger generation however, is more aggressive, and has assumed a more bold posture in respect to their rights as citizens in a democratic society. There is a distinct and growing gap between the two generations. Rabbi Greenberg feels that the Chief Rabbinate must be cognizant of this reality and attempt to understand the attitudes of the army (Continued on Page 6)

New Equipment For WYUR Will Aid Program Expansion

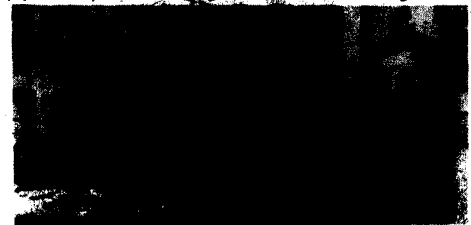
by Judy Yager

The chairman of WYUR Governing Board, Ben Ettinger, has announced that Yeshiva University radio station will receive \$5,000 worth of videotape equipment from Teleprompter Manhattan TV Corporation, an operator of a Cable TV franchise in Manhattan. YU will receive two Ampex video tape-recorders and thousands of dollars worth of videotapes. Until a donation of cameras can be procured, YU hopes to use cameras belonging to

Einstein Medical School or the Ferkhauf Graduate School.

Mr. Ettinger said that he would like to see joint student-faculty committee set up to oversee the station's video tape laboratory. This committee will consist of Mrs. Laurel King, the WYUR faculty advisor, Dr. Tauber of the Speech Department, basketball coach Jonathan Halpern, and three members of the WYUR governing board. In addition to use by WYUR

(Continued on Page 6)



Stern College students display the WYUR record collection. New videotape equipment will open another avenue of communication for the radio station.

Senate Debates Student Request

By Cheryl Merzel, Senate Correspondent

The Senate meeting of December 26 centered on the issue of student senator observation of Faculty Assemblies. Esther Fuchs, Senate Chairman, requested on behalf of the other student senators, that student senators be invited as observers to the Assemblies, at the discretion of the Faculty Assembly Chairman, for that portion of the meeting dealing with matters referred to the Assembly by the Senate.

A great deal of discussion then ensued. The general consensus of faculty members was opposition to the request, and several reasons were cited. Some felt the Assembly had a right to its privacy. Student attendance at such meetings would inhibit free and open discussion. Another reason for objection to student senators' observing involved the role of faculty senators. Some teachers said that faculty senators are fully capable of reporting Faculty Assembly business back to the Senate and there is no need for student senators to attend.

It should be noted here though, that there is no stipulation in the senate constitution that this is an official job of the faculty senators. It is also important to mention that for the past two years senate chairmen have requested copies of Faculty Assembly minutes. To date, they have not received them. However, the initial request

made by Miss Fuchs to observe the Assembly was made merely out of student senator interest in Senate proposals and in their passage at the Faculty Assembly. It was not an accusation of lack of competence of faculty senators.

A new dimension to the discussion was added when Dean Mirsky noted that any student may petition to present an issue and answer questions before the Faculty Assembly. She may not however, be present for discussion and voting.

A vote was taken on the original request made by Miss Fuchs; it did not pass, bearing opposition from both faculty and student senators.

A new motion was then made requesting Faculty Assembly to communicate to student senators that portion of Faculty Assemblies relevant to senate business. The motion was passed.

Among business to be discussed at future senate meetings is: establishment of a professional Career Guidance Program, revision of study days policy as presently constituted, student opinion to audit courses with permission of the instructor and to have the audit noted on the official transcript, report from the senate committee on a Jewish studies major. The next Senate meeting will take place Wednesday January 3 at 4 p.m. in room 515. All are invited to attend each Senate meeting.

Subtract Your Minuses

On December 12, 1972 Student Council voted unanimously to recommend to the Committee on Academic Standards that the "old" grading system be re-instituted, as opposed to the "new" grading system that is now operant—the major difference between the two being the use of "minuses," and the parallel changes in grade point equivalents under the new system. The Observer had previously suggested that minimum requirements for Dean's List and cum laude, magna cum laude, and summa cum laude graduate honors be revised in accordance with the new grading system. Our policy was formulated on the premise that it was the student body who had requested the initial revision of the grading system and, as such, must now bear its consequences. Such was the claim of the Dean's Office and the Committee on Academic Standards. However, it has become clearly evident that this request was made by students of Stern College three years ago, students who are no longer part of the population of the College. In fact, the number of students who launched the initial request is highly dubious at this point; estimates range from "quite a few" to "perhaps not a majority of students, but certainly a substantial number."

In any event, it is most apparent that the overwhelming majority of students who currently attend the college are not in favor of the new "minus" system. Surely the problem can be accounted for by the fact that the change of grading systems took approximately three years to be engineered and put into operation; however, during three years passage of time, students' sentiments and needs have unquestionably changed. As such, the ludicrous situation in which we now find ourselves only points to the sad-but-true fact that by the time changes are finally instituted, the changes themselves have become dysfunctional. Certainly the trend in most accredited colleges today is away from the use of "minuses." Certainly current student reaction indicates a highly negative attitude toward the institution of the new grading system. The Committee on Academic Standards has labored long and hard to satisfy "the students' needs." However, our needs have changed since three years ago. The population of Stern College cannot be expected to bear the burden of changes much too slow in becoming operational to be at all functional.

Art For Who's Sake?

Fourteen girls met nightly for five weeks to present an excellent dramatic reading to a barely filled auditorium. Four organizations donated hundreds of dollars so that fifty SCW students could appreciate their efforts. Two widely acclaimed authors came to Stern College only to have a middle-aged audience greet them.

The tragedy of the Jewish Arts Festival is deeper than what meets the eye; deeper than months of wasted planning by a faculty-student committee; deeper than the now last chance for a sizable donation to the Student Council; deeper than the impression of a culturally lacking student body that outside onlookers received.

The severity of the festival fiasco lies in the excuses given by the 500 students who did not recognize its existence. Some note that Student Council was at fault for not asking student opinion on the matter. To you we counter that both the Council and the Judaic Studies Department polled students on their response to a Yiddish festival and found it favorable. They announced the event two months ago and publicized it widely at Council meetings, on posters, in classes, and in *The Observer*. If you felt the focus of the festival did not interest you or your friends, you had ample time to say so, and your suggestions would have been heartily accepted. To those expressing ignorance of the five-day event, we remark that if 400 "outsiders" attended the affair, you certainly should have known about it. Must the Council develop special posters for those who wear horse blinders? Students "bored" by the phrase "dramatic reading" must be chastised for their lack of support for a student function. The Speech Arts Forum explores several avenues of creative expression during the year, and those who want pure comedy should abolish the Forum in favor of a 24-hour station full of situation comedies.

The Observer takes this opportunity to commend the Festival Committee for a very in-

formative and enjoyable event. The failure of both Stern and Yeshiva College students to participate in the event bears no reflection on your efforts. However, the festival fiasco reinforces our sad reflection that SCW students care little for anything outside of their tiny selves.

Three For All

The Stern College Senate, at its December 6 and December 13 meetings, passed two motions which modified the existing four-year residency requirement. The first motion stipulates that all course and credit requirements for graduation be maintained, although the student who is able to complete these requirements in less than four years can opt to receive her degree immediately. The second motion deals with the student who has a "B+" cumulative average and has been admitted to a professional or graduate school after her third year of college. Having completed all secular and Judaic Studies course requirements, and lacking only accumulated point credits, she becomes eligible for graduation upon successful completion of her first year of full-time graduate studies.

The issue of the residency requirement has been carefully discussed and deliberated by the Senate. Due consideration has been given to the needs of students, opinions of faculty members, and over-all repercussions in the college structure. The rationale for these proposals is apparent and clear-cut. Four years of college is an arbitrary length of time which does not measure a student's intelligence or maturity. It is generally agreed that graduation in under four years does not diminish the total learning experience. As such, the highly motivated student should not be denied the opportunity to complete her undergraduate studies in less than four years. The only rationale for the retention of the four-year residency requirement is a desire to maintain the status quo. However, modification of the residency requirement could, in fact, serve as a boon to enrollment at the college. It could also lead to a decrease in our attrition rate.

Having weighed all factors carefully, we of *The Observer* applaud Senate's efforts to modify the residency requirement. It has passed two plausible, well-thought-out motions. We sincerely hope that the Faculty Assembly will handle this matter with great care, and, subsequently, ratify the proposals of the Senate at its January 10 meeting.

Rank And File

Within the past few years the situation for Stern students considering graduate school has been seriously altered. Throughout the nation there has been a rising demand for the limited seats in graduate and professional programs. The economic recession and its bleak job market caused many youths to reorder their priorities. Consequently, admission requirements have been raised in keeping with the accelerating demands.

Stern College has observed a tremendous rise in graduate school interest among its students. This phenomenon both reinforces and disillusiones the serious student. She is delighted to see the academic caliber of her classes increased. Yet, at the same time she must hesitate before choosing the more demanding professors. She is torn between her desire for the best possible education and the comprehension of the graduate school admission statistics. She fears that even one extra "C" will endanger her chances of pursuing the career of her choice.

In order to alleviate this problem, we of *The Observer* recommend that a system of class ranking be introduced at the end of a student's junior year. Graduate schools will look differently at a student with a 3.4 index who not only achieved Dean's List standing but ranks in the top 10 percent of her class than they would at another 3.5 student, not from Stern, who ranked in the top 40 percent. Not only would the student benefit, but the image of Stern College will be greatly improved. Graduate schools would recognize the high caliber education offered here and the fierce competition near the top.

The Registrar's Office has always been responsive to the needs of Stern students. We hope that the limited amount of extra work will not deter them from recognizing this urgent need.

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The Shattered Looking Glass

The Mouse Can Roar!

by Sherry Scheinberg



An Open Letter to the Y.U. Administration:

Well, Mr. Administration Sir, despite your intense denials, you have once again proven that Stern College is at the bottom rung of the Yeshiva University ladder. If you will pardon me for letting the cat out of the bag, I'll explain how the "myth" of our lowly treatment has been promulgated once again. Rumor has it that the SCW Registrar, Rabbi Norman Twersky, will soon be transferred to the Perkauf Graduate School. Although this has not been fully confirmed, students should be aware that the confirmation is almost definitely forthcoming. Meanwhile, Rabbi Twersky has already left for the Perkauf Center, leaving only the SCW office staff to deal with student needs.

For Stern College students, the Registrar is a grave one. Unlike our Y.C. brethren, S.C.W. is not plagued with inefficient bureaucratic registrarial procedure. Our registrar is responsive to student needs and strives to assist every individual as best he can. In the three years he has been at Stern, Rabbi Twersky has streamlined semester registration to a calm, relatively fearless afternoon. He has begun to compile prototypical four-year schedules for each major and has deposited most of the office's red tape into the garbage can.

A registrar at Stern College must learn to deal with the students on a personal level. He must realize the sincerity of their requests and the reality of their needs. Rabbi Twersky has mastered the challenges of his job and has earned the respect of students and faculty alike. Although Perkauf needs someone to fill its registrar's vacancy, the replacement must not be made at Stern College's expense.

Our admired efficiency will be lost if Rabbi Twersky is transferred. His immense volume of work cannot be handled by the office staff alone. Once again, SCW will corner the market on red tape. However, students will not accept having their requests unanswered, their transcripts delayed, or their

senior checks ignored by the inefficient uptown center. Mr. Administration, Sir, I'm sure you feel the damage incurred by Stern College will be overshadowed by the gain at Perkauf. You sit complacently in your easy chair, assured that Stern students will continue to accept the leftover scraps you toss their way.

Yet, as the junk heap accumulates, you ponder why the number of applications drops annually and why each year more students transfer to other schools. Those of us who remain here adamantly believe in the goals of Stern College. We demand the quality education due us. The new school building proves that the mouse can roar! With the list of grievances we have accumulated, student action will no longer be a novelty. Beware Sir Stern students will never let you forget your responsibility to them.

Letters

A Dramatic Appeal

"Dear Editor of the Observer," I would say that this is a different way to open a letter, but for the few of you who decided to observe the Dramatic Reading performed by your peers on December 17 and 18, 1972 it is probably very familiar.

I am writing this letter to the editor hoping that my fellow students might happen to pick up their "school newspaper" to read how I and I'm sure others feel.

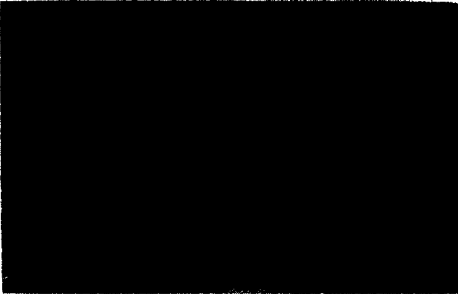
So say that I was disappointed at the turnout at the presentation of the Speech Arts Forum constitutes the understatement of the year.

It is a wonder how any school function goes over well with the almost apathetic, and I do mean apathetic, student body of this "higher institute of learning."

I assume that I have not wasted too much of your "precious" time, fellow students. "THIS IS NOT ONE-TENTH OF MY HEAVY-HEART." (taken from *Pertails* to America.)

Regretfully,
 Roni Kestenbaum

Portal To America Revives Life On The Lower East Side



Laura Simms and Arthur Blinder present the poetry of Nelly Sachs following the Speech Arts Forum's dramatic reading.

by Rochelle Yellin

On December 17 and 18 the Stern College Theatre Workshop performed *Portal to America*, a dramatic presentation taken from the book *Portal to America: The Lower East Side 1870-1925* by Allon Schoener. The play consisted of readings from letters written by Jewish immigrants to the *Jewish Daily Forward*, the newspaper widely read by European immigrants in the early twentieth century. Many of the problems plaguing the parents, grandparents, or great-grandparents of those in the audience seemed to be similar to those plaguing us today. At that time job discrimination, Jesus freaks in the form of Evangelist ministers, leftist movements, intermarriage and assimilation distressed the Jew in the same frightening way it does today.

Faith Watkin gave a fiery performance as a fundamentalist missionary. In an attempt to convert Jews to Christianity, "Here O Israel, the Lord thy G-d is One G-d" was uttered in the same breath as "Jesus the seed of David." Faith spit forth these words with a cadenced duty and hate much the same as Billy Graham might have uttered them.

Dear Mr. Editor,
I am a greenhorn. I have only been five weeks in the country. I am a jewelry maker. I left a blind father and a stepmother in Russia... I worked a week and received eight dollars... now, Mr. Editor, I want to ask you some advice... Should I send my father a few dollars for Passover or keep them for myself? Ashira Rapoport, disguised by a thick European accent, presented Yonah Mednikoff's dilemma in a way which brought a tear and a smile.

Finally, Chana Butler's portrayal of an unhappy father must be singled out for its sensationalism. This father wrote to the *Forward*, bemoaning his shame and indignation upon learning what his two daughters, ages 10 and 13 were doing in Hester Street Park.

Other members of the cast were Renee Dresnick, Rachael Eckstein, Judy Fruchtler, Dvora Greenberg, Rebecca Hecht, Shoshannah Kahn, Roni Kestenbaum, Cheryl Myzel, and Joan Shanfield. Cyndi Reiss, a former Stern College student, directed the play. Their efforts combined well to achieve an effective, polished presentation.

Just Observing

Sexism And The New Jewish Women

by Arlene Pianko

Despite 5,000 years of Jewish tradition and precedent, Edward Burns dares challenge a woman's right to education, responsibility, and self fulfillment. Nowhere in his sexist piece, "Sex and the New Jewish Girl" (Commentator: December 21, 1972) is there even a hint as to the proper role for the Orthodox woman. Instead, he expects her to serve her husband by cooking delicious food and "act[ing] the alluring, loving wife." He blames her for the estrangement of contemporary youth, the high divorce rate, intermarriage, and every other evil he can imagine. Clearly, there is something amiss.

A glance at "Ashet Chayil, A Woman of Valor," would really shock Mr. Burns. Inherent in this marvelous description of saintliness is the image of a strong, vibrant woman. At a time when familial responsibilities required much more time than today, the woman of valor "sought wool and flax and worked it willingly with her hands." Despite the pressures of homelife, "she saved up a field and bought it and planted a vineyard with the fruit of her hands." She did not subjugate herself but "she girt her loins with strength and made strong her arms." Even so, she did not neglect her husband. Her responsibilities to herself did not clash with her devotion to her family. According to Rav Shimon Refael Hirsch, "When her husband sat in the local or regional council, he was recognized as the husband of the valiant woman whose spiritual and moral influence could be seen in the speech and conduct of her husband in public affairs (*Judaism Eternal*: Vol. II, page 87)." Neither did she neglect her own education. "She opened her mouth with wisdom and

the law of kindness was on her tongue."

Like Mr. Burns, I also believe that the Jewish family is the basis of Jewish survival. I am also frightened by the liberationist threat to undermine marriage. Yet I believe that this challenge will strengthen Judaism. As women assert their individuality they will discover the special role of the Jewish woman. Judaism has always espoused a separate but equal philosophy. Until recently women have either subjugated themselves to men or endeavored to imitate men. The new assertion of feminism has awakened in women a desire to understand their relationship with G-d as well as with their husbands and family.

What irked me most about "Sex and the New Jewish Girl" was the authors' failure to describe the ideal Jewish marriage. Mr. Burns never asserts the reciprocal nature of marriage. He envisions the husband as provider of material necessities and the wife as

spiritual benefactor. I would pity the children of such an unbalanced relationship. Without the spiritual guidance of their father as well as their mother, they would be unprepared for confrontation with the world. By sharing both material and spiritual aspects of childrearing, the optimum level is reached. Both parents are able to sufficiently educate themselves in order to be prepared for the awesome task of raising a child. In addition, part-time jobs free both parents from real commitment to the secular world and allow them both time to immerse themselves in Torah.

Our chachamim have always recognized the vital importance of the Jewish home. Now is the time for the Jewish man to insist that he be given a right to share in the holy responsibility of childrearing. Husband and wife, together, separate but equal, will ensure the validity of the Jewish mission and thereby crush the forces that challenge it.

Letters To The Editor

Bravo!

To the Editor:

My congratulations to the *Observer* for the very fine editorial concerning the need for funds for the library. It is gratifying that there is a recognition and a request for action on the part of the student body in this salient matter.

While the library is lacking important works, due to lack of funds, students should take greater advantage of the services, materials and facilities available.

"I am going to this school for 3 years and I never realized that I could receive help in researching a term paper," commented one student to me, after receiving advice on how to find critical reviews of a Hebrew author.

The staff is most willing to help students. The reference librarians are most qualified to guide students to sources of information suited to their needs. All one has to do, as many happy students have found out already, is ask.

Furthermore, before one decides that the library does not own a particular work, it would be wise to verify the matter with a reference librarian.

I have also received reports from the library staff member assigned to the periodical room, that students have wandered into this facility and thought they were discovering America.

Situated on the first floor of the adjacent building, a "long" distance from the main library, this facility will provide ample reward for anyone adventurous enough to make the trip. Current periodicals, back issues of periodicals, small desks, sofas, a

The Editor-in-Chief and Governing Board of THE OBSERVER wish to extend their sincerest condolences to their fellow classmate, Gahl Freudenberg, upon the loss of her father. May you and your family be comforted among the members of Zion and Jerusalem.

Bravo?

An Open Letter to the Dormitory Administration:

Words cannot express my feelings toward the administrative staff of the Stern College Dormitory for their display of stupidity concerning visiting applicants staying in the dormitory. I am not concerned with the time limit for overnight guests, but I am immensely opposed to the treatment shown to these applicants. Why should a potential student be forced to stay within the confines of a desolate room until 12:00 a.m.—check-in time? How is she expected to experience dorm life in this way? Is the Stern Dormitory a visit's prison for potential applicants? I am appalled by the treatment of my recent guest, a junior in high school. With the new early-admission policy, students of this girl's age will be coming to visit Stern and will be attending Stern. What will happen then? Congratulations, you've done a successful job in losing a prospective student. How many more will you lose in the future?

Nanci Feinstein

Speakout

The Complacent Complainers

by Esther Epstein

The following conversation is a sample dialogue of what can be heard each weekday morning, afternoon, and evening in the Stern cafeteria. (Note: the names have intentionally been changed to protect the guilty.)

Gloria: Library hours should be extended during midterms, my classes end at 6:15, and two hours is insufficient time for me to use the reference material.

Susan: Yeah.

Gloria: They also should have more than one copy of a reserve book. Last week I waited 45 minutes for someone to return the philo reading.

Susan: Yeah. Why don't you do something about it?

Gloria: Like what?

Susan: I don't know, but there must be something you can do. Gloria: Why's got the time, anyway? I've got three papers to keep me busy until finals, after which I'm going to volunteer my services to Apollo for an experimental rocket ride to Pluto. I sure could use a REAL vacation.

(laughter)

Susan: Going to the play tonight? Gloria: Nope. There will be enough kids there without me; besides, I don't have the time. I'm going back to the dorm to wash my hair

and do my nails... Are you going to the play? Susan: No. I don't go in for those things.

Shakespeare once said "What's past is prologue." If such be the case, you needn't read further, for the preceding paragraph was then a commentary of Stern College life; past, present, and future. However, if you cannot find a logical rationale for the shockingly dismal abdication of responsibility exemplified by a majority of Stern girls, welcome to the ranks of dissenters.

At this point in one's life, apathy is both intolerable and excusable. Aside from diminishing any possibility for progress, it is an outright negation of the true meaning of college life. While voicing your complaints is imperative, it is but a beginning; obviously, action needed to promote solutions for those concerns are a bit more complex.

Since every school at some point becomes stricken with ailments that seem to be beyond cure, it is not my intent to delve into possible panaceas for Stern College's inherent deficiencies. In the closed confines of dormitory life, however, one cannot help but overhear of certain basic problems of concern—many of which seem to

have simple rectifiable solutions. The items below are some of the most common causes of unnecessary distress and annoyance. Find one that most irritates, interests, or affects you in any way and work on a viable solution.

Item No. 1—Needed in school: Extended library hours

Item No. 2—Wanted: Experienced career guidance counselor

Item No. 3—Wanted: Insertion of Yiddish as a language fulfillment

Item No. 4—Needed in the dorm: Study halls with chairs

Item No. 5—Needed: Guards awake on duty—not slumbering in Wonderland

Item No. 6—Wanted: a fourth laundry dryer in working condition

Wake up Stern girls! If you feel silence is its own reward, prepare yourself for a school without spirit, without change and without progress. The fleeting years of college should be put to more constructive use, than advertising what Wella Care can do for your hair and Misty Cocha for your nails.

If you're wondering what Stern College is all about, you are cordially invited to find out now, or spend your last semester of school marvelling at the nothings you have accomplished while four potentially zealous years of life passed you by.

Rav Goren Upholds Mamzerim Decision Despite Rabbinical Protest

by Ennah Elmig

In Jewish law, a mamzer is a child born of an incestuous or adulterous relationship. Since the mamzer is a living retribution for the sin of the parents he is forbidden to marry anyone in the general Jewish population except another illegitimate child or a convert. Chava Langer was previously married to a convert to Judaism. Without divorcing him she married another man who fathered her two children, Miriam and Chanoch Langer.

Rabbis have spent much time researching and examining the Langer case. In a case of mamzerim, one must be meticulous in trying to find a *sofek*, a doubt, as to whether the individuals in question are truly mamzerim, because once declared a mamzer, a child has no choice but to accept that status.

Rav Shlomo Goren, Chief Rabbi of Israel, assembled a Beit Din of nine Rabbis and issued a Rabbinic decision stating that the Langer children were not mamzerim because Mr. Borokovsky, Chava's first husband, was not converted according to the laws of Jewish conversion. Also lacking was conversion with the proper intent that would give him the status of a true convert. Thus, Chava's first marriage was not a legal one. She therefore needed no divorce, and Chanoch and Miriam, children of the second marriage, are consequently not mamzerim.

Unfortunately, this issue is not clear-cut, and equivalent information can be cited to support each of the opposing views that have been raised.

In support of Rav Goren's so-called lenient position, it is claimed that no documents or testimonies of witnesses to the conversion could be found. In addition, during recent court proceedings, Borokovsky could not recite *Sh'ma* nor put on *tefilla* properly. A social worker also claims that Borokovsky was known to keep his children out of school in order to indoctrinate them in the Christian faith.

In siding with the majority of *Roshai Yeshivot* who oppose Rav Goren's decision, just as much information can be brought to discredit the Chief Rabbi's decision. Critics note that this conversion took place fifty years ago and documents attesting to a proper conversion could have been lost. In addition, the *mohel* who circumcised Borokovsky was known to be a *tzaddik* who would not have performed this mitzvah had the intent of conversion not been proper. As far as the social worker's claim is concerned, this information may have been given by Chava simply to discredit her husband when pleading for custody of the children.

Despite the fact that much supporting evidence can be shown to favor Rav Goren's decision, many Rabbis claim it is not within the limits of *Halakha* and in essence, the Chief Rabbi of Israel is to be doubted on all halakic decisions. Some objectors even went so far as to tear their clothes as if in mourning and to actually commit acts of physical violence

against Rav Goren.

There is obviously something more that underlies this entire issue. It has been postulated that this hidden quality is a tremendous fear by many of the existence of a puppet religious authority appointed by the Israeli government. They claim Rav Goren was pressured into his decision by the government, and attained his position as Chief Rabbi only after promising the release of the Langer children from their title of mamzerim. They claim that Rav Goren made a grave mistake by not publicizing his reasons for the decision before issuing the final decision.

Observers claim that the current split in the Israeli community could widen irreparably as a result of this conflict. They reflect that the entire storm surrounding Rav Goren's decision could have been avoided if factions had not woven a political issue around the lives of 10 human beings.

Community Groups Meet The Challenge Of The Jewish Poor

by Rhona Peyser

The problem of Jewish poverty, once commonly thought not to exist, has only recently begun to attract significant attention from the government and the media. On the surface, statistics seem to support the myth that Jewish poverty does not exist. For example, a large proportion of young Jews attend college. But, as Ann G. Wolfe points out in her article "The Invisible Jewish Poor," "we tend to overlook the earlier generation that has had a less impressive education." In fact, the Jewish population of the United States tends to be older than the general white population. Twenty-one percent of the white population falls into the age range of 45 to 64 while the proportion of Jews in this category is 28. Mrs. Wolfe predicts that the proportion of Jews age 65 and over will increase by 1978 from 10 percent to 17 percent.

Although available statistics are incomplete, they seem to indicate that the income of the Jewish population is higher than that of the general population. This does not, however, take into account the large proportion of Jews living at or near the poverty level. It is estimated that 60 percent to 65 percent of this group are elderly.

In the December issue of *Dawn*, Ely Rosen, head of the Association of Jewish Anti-Poverty Workers, writes that the Jewish poor "...can be found in any neighborhood of the inner city, from an upper-middle income neighborhood like Forest Hills to the destroyed slums of our city like Brownsville." He describes the situation of elderly couples with fixed incomes who are afraid to walk in the streets. The remaining members of a once-strong Jewish community may find, as in Brownsville, that the last synagogue has closed its doors.

The elderly, however, are by no means the only poor Jews. Many of the remaining 30-35 percent are Chassidic families, living in relatively tight communities. Religious restrictions on birth control result in larger families than those of the general Jewish population. These families are faced with additional religious obligations such as *Yeshiva* education and kosher food. Also on religious grounds, Chassidic Jews tend to resist secular education.

Rosen contends that further secular education would not result in greater employment opportunities. There remain questions of leaving work early on Fridays and wearing Chassidic clothes and *sidercals*.

1965 marked the beginning of the "War on Poverty" and Community Action Programs. Rosen maintains that Jews were included in these programs only where organized communities existed, as in Crown Heights and Williamsburg. "Major Jewish organizations...were not aware of the extent of Jewish poverty and they felt the Community Action Program was in conflict with their social service agencies."

Rosen and other Jewish leaders stress that Jews must not be misled by myths of affluence, especially now that the truth has become more widely known. The poverty programs exist. It is up to Jews to see that Jewish needs are dealt with.

Blind Lead The Blind With Technological Aides

by Judy Fruchter

Ever try to direct a blind person to his desired destination? Indeed, it can be very trying. It is not easy to describe the location of a stoplight or stop sign, quite visible to one who does possess sight, to one who does not. There is hope, however, for the blind.

As a result of extensive research and testing by the American Federation for the Blind, the visually handicapped are being given an opportunity to learn to direct themselves through a more identifiable means, formally known as "tactual cartography." This method encompasses the physical representation of designated areas, using textured surfaces and braille notations. In an experiment at Perkins School for the Blind, in Watertown, Massachusetts, and the Massachusetts Institute of Technology in Cambridge, tactual maps of the respective campuses were distributed to students. The students themselves were directly involved in the drafting of these maps and pooled their knowledge in regard to the geographic representation of the various areas.

The students felt a need for the compilation of recognizable data on maps for the blind, without the emphasis on visual landmarks, prevalent in printed maps. By doing this, any obstacle would be avoided, and all destinations would be more definable.

The fact that the two maps are representative of college campuses, rather than models of diverse metropolitan areas, eliminates much confusion and shortens the amount of necessary information required on the map.

The layout of the maps was designed to include the actual environmental symbols on one side of the map, with brailled information corresponding to these designations on the other side.

Two major technological advances have aided immensely in the composition of these maps. First of all, there was the invention of a small vacuum-molding machine, produced by the American Thermoform Company a few years ago, which can reproduce letter-sized plastic copies using relatively high elevations. A second development was the discovery of polyvinyl chloride, a new weather-resistant, fire-proof material, which easily

folds and rolls without creasing or tearing. This fortunate find was the result of research done by Harry Friedman of Howe Press. Earlier this year he developed the first polyvinyl chloride map of Watertown, Massachusetts. It was followed by a prototype of the MIT campus, using the same material.

In a separate test, conducted by Dr. Edward Berla of the American Printing House for the Blind in Louisville, Kentucky, twelve blind adults, proficient in the use of tactual materials, were given tactual pseudo-maps. The methods and strategies used and individual difficulties were not consistent in each case, but most of the necessary information was determined by using the index and middle fingers. Besides this technique, it was generally agreed that through briefly scanning the material with both hands, the general distribution of symbols, as well as the approximate size of the map can be determined.

In any event, the introduction of tactual map-reading skills in schools for the blind would be a major step towards assisting the blind to lead easier lives. As the demand becomes greater, perhaps further research and improvements will result.

Noted Rabbi Examines Contemporary Religious Issues

by Flo Simon

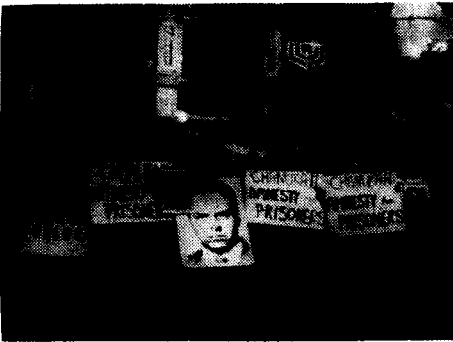
Rabbi Wolpin, editor of the magazine *The Jewish Observer*, addressed two of Rabbi Metzger's classes recently. He discusses the topics of "What is a Jew?" and "Problems of the Secular and Religious state" in the respective classes. Rabbi Wolpin opened his discussion of "What is a Jew" with a gemara which attributes specifically three characteristics to the nation of Israel. Jews are to be merciful, humble, and doers of good deeds. Rabbi Wolpin then expanded on this gemara by delineating those aspects of the American culture which might undermine the three traits. He pointed to the glorification of murder and violence in the media as a threat to our mercifulness and goodness.

Rabbi Wolpin then continued with the trait of humility. He turned to the Chumash and posed the question—Why do we find a

juxtaposition of unfaithful wife and Nazrite? Rashi in answering this question explains that one who witnesses an unfaithful wife should refrain from wine for thirty days. Rabbi Wolpin expanded on this Rashi, explaining that once a person has an addiction to something he can't realize the degradation associated with it. Thus with viewing the *sota*, one may think to what led her to present position and thereby awaken drives within oneself.

Rabbi Wolpin cited psychological experiments which indicate that mere words elicit physical responses from the individual. Hence we can see how much we must be sensitive to our environment and to what we expose ourselves in guarding our humility. The issue of "What is a Jew" is a personal one; one which lies within ourselves and our control.

Card Campaign Launched For Soviet Prisoners Of Conscience



Students urge amnesty for Soviet prisoners during a recent protest in front of the Russian Embassy.

SSSJ—Tens of thousands of blue "amnesty cards" are being distributed around North America by the Student Struggle for Soviet Jewry in a major effort to obtain the release of the Jewish "Prisoners of Conscience" suffering through a harsh winter in Russian labor camps. The campaign, which will hopefully involve the sending of some one-half million cards in the coming weeks according to the SSSJ, is timed to coincide with the Kremlin's celebration of the 50th anniversary of the consolidation of Soviet power by the formation of the USSR in 1922. "Such major anniversaries have been times for granting of amnesty to selected Soviet prisoners," a SSSJ spokesman said, "and we're hopeful, that with massive pressure, the Jewish

POCs will also be released." The "amnesty card" is actually a double postcard. One half, with a reproduction of a painting "Searchlights in Prison Camp" by the incarcerated Jewish artist Boris Penon, is to be sent to Soviet President Nikolai Podgorny. The other half, bearing photos of some of the Jewish POCs, is to be mailed to President Nixon, who is requested in the text to "urge clemency" from the Kremlin, based on the USSR's desire for trade and technological exchange with the United States.

The cards are available at 5 cents for under 100 and 3 cents for over 100 prepaid from the Student Struggle for Soviet Jewry; 200 West 72nd Street; suites 30-31; New York, N.Y. 10023.

Cynthia Ozick Presents

How To Succeed In Writing By Really Trying



Miss Cynthia Ozick

coming. Must he put down his pen, she asks a Rabbi? The answer, though obvious to a religious Jew, nonetheless creates an anxiety-ridden situation if and when it does occur. Another problem Miss Ozick spoke of was a writer's relationship to his family and his self-conception as a "paria", a hermitlike creature.

Miss Ozick classified writers into two categories: those who rewrite and revise what they have already written, and those who never change a word once they have placed it on a sheet of paper. She falls into the latter classification. Although writing in this way may sound easier Miss Ozick is assured that it is not; before she commits a word to print she must be convinced that it is perfect.

Prefaced by Dr. Vogel's, Dr. Silver's and Dr. Epstein's informative remarks concerning graduate schools, teaching English as a foreign language, and careers in journalism, Miss Ozick complemented the evening.

by Rochelle Yehlin
"When writing a novel consider it your last."
"Read eight hours a day and then forget everything you have read."
"Write about what you don't know."
"Don't write about Something, write about Everything; but don't write about Everyone, write about Someone."

These are a few of the ideas authoress Cynthia Ozick presented at the English Department Tea last Tuesday evening, December 19. In addition to describing how to attempt to write a novel, Miss Ozick read a selection from her book, *The Pagan Rabbi and Other Short Stories*. A question and answer period followed in which students and teachers confronted the award-winning novelist with her work.

Though Miss Ozick feels that a novelist's place is at his or her desk she conceded that there are some external problems a writer must confront just like any other person. What if, she hypothetically postulated, a writer is in the midst of a creative experience, his pen is sprouting forth word after word and he is in a semi-trance writing about the Shabbat. But the sun is setting; the real Shabbat is

Reflections of a Connecticut Teacher Post Chankah and "Erev" Christmas

by Judy Press, SCW Alumna

Every year, at this season, I worry about the future of American Judaism. I worry about a people who ignore their own rich culture, and imitate the practices of others. I worry about my students, a generation of children who are constantly subjected to the pressures of the Christian world—in school, on the streets, and now even in their homes.

At the very time when Christians are trying to de-commercialize Christmas, Jews are commercializing Chanukah. Most Christians think that Chanukah is the Jewish Christmas. Unfortunately, many Jews are also beginning to think that this is true. From traditional Christmas celebrations, Americans have borrowed the custom of decorating the home, sending greeting cards, and giving extravagant gifts. The significance of the glowing candles is all but lost in the quest for bigger and better presents.

When I walked into class on the

fourth day of Chanukah, I was greeted with children yelling "Teacher, you should see what I got for Chanukah so far this year—a hockey set, ice skates, a basketball, and an electric car set." "That's nothing," said another child, "I got a bike, a tape recorder, a gun set, and a model airplane, and we have four more days to go." As I was just about to explain to the children that receiving gifts was not what Chanukah was really all about, I heard what I thought was a glimmer of hope. One little girl in the back of the class raised her hand and said, "I only got a few cents Chanukah gelt. My parents don't believe in giving big Chanukah presents." Music to my ears. I proceeded to make my speech on the true meaning of Chanukah and how happy I was that in at least one home, the true significance of the holiday wasn't lost in the avalanche of gifts. I hardly finished when this same girl raised her hand again and said, "The reason we don't get big Chanukah presents is because my parents like to give us our big presents for Christmas."

It took me a few moments to recover my composure, and in those few seconds, the extravagant Chanukah presents didn't seem so bad after all. Not when I realized what else I was up against. Why, I asked myself, do Jewish parents insist on celebrating Christmas?

To find out, I asked a few parents of children who indicated in class that they had Christmas trees, or that Santa Claus brought them their presents, that they were lucky—they celebrated Chanukah and Christmas. The refrain that I kept hearing was "we don't want to deprive them of the beauty, the excitement, the feelings of gaiety that accompany the Christmas celebrations." How I wish I could make it clear to these parents that they are the ones who are depriving their children of one of their basic rights—the security of knowing that they are Jewish. The children, with more insight than their parents, often feel uncomfortable about their Christmas trees and their visits to Santa. They often ask me why it is that their parents celebrate Christmas, knowing that it is a Christian holiday. What can I answer these children? Can I tell them that their parents, in their own insecurity, have thrown out their own rich traditions, and have adopted strange customs, rationalizing that it is good for the children?

I recently spoke to a parent who was exclaiming "Oh how I wish I could have a Christmas tree! The fun of decorating it, the smell of the fresh pine branches, the beauty and warmth it gives the home for the whole week! But," she concluded, "I guess I'll have to do

(Continued on Page 8)

Diet Pills Produce Side Effects ; To Lose Weight - Cut The Snacks

By Barbara Reichlin

So you think the one-a-day you pop into your mouth every morning to supplement your diet is useless and the diet pill you're taking to curb your appetite actually works? The Food and Drug Administration announced plans to restrict the sales of unnecessary and potentially harmful diet pills and vitamins. Studies made between 1969 and 1971 proved that these drugs were almost worthless. Dr. Henry E. Simmons, Director of the F.D.A.'s Bureau of Drugs, revealed that the studies proved "there is nothing of outstanding value except diet in controlling weight." In fact, the sole reason

these pills which are really amphetamines have been kept on the market is because "the treatment of obesity is particularly difficult and includes a high rate of failure." ...therefore "the physician should have the use of all adequately tested therapeutic aids."

Although the number of prescriptions for these amphetamines has dropped from two million a month in 1970 to 673,000 a month now, an enormous amount is still being prescribed. Because of this overprescribing, more intense measures are being taken as of December 20, 1972. Bulletins describing the dangers of amphetamine-based drugs are mailed to doctors and other health professionals. The bulletins read as follows: "The limited usefulness of these agents must be measured against any possible risk factors such as nervousness, insomnia, and drug habituation that might be inherent in their use. Moreover, these agents can only be recommended for use in the treatment of obesity in a carefully monitored and specified weight reduction program under the care of a physician." Labels detailing the dangers of amphetamines will be issued, restrictions will be placed on the injection of amphetamines as opposed to their use as pills and making prescriptions nonrefillable.

Proposals concerning vitamins would set a limit of 10,000 international units for vitamin A and 400 international units for vitamin D. This regulation being put into effect within 60 days will force the makers of multivitamins to either raise or lower their doses of vitamin A and D. Studies have shown that neither vitamin A nor D have proven effective in well nourished people who have acne, night blindness, or arthritis. Indeed, large doses of these vitamins have caused a variety of ailments, including mental and physical retardation in children. So the next time you reach for that Tri-Vi-Sol or that little pink capsule to depress your appetite, don't.

Teachers and TAC Aid Student and Community

by Deborah Kamaras

There is a solution for anyone with a problem or need of help in any course, and one needn't travel far to find it. Arrangements can be made under the supervision of TAC to get assistance and encouragement from fellow students. A special program placing girls who need extra help with those who have volunteered their tutoring services is being put into effect. Anyone interested in lending assistance can see Judy Schulman 3B or Judy Yager 3G. As a special service, teachers in the Jewish Studies Department have made themselves available for consultation on any problem, academic or otherwise. These are the teachers:

Are you interested in adopting a grandparent? A plan is being worked out between TAC and a local old age home in which a Stern student may devote some of her time to make the life of an elderly person more pleasant. Activities such as regular visits and birthday parties are being planned. Most of the residents of the home rarely have visitors and would welcome a pleasant, young face. Additional information will be announced shortly.

TAC classes are held regularly and more student participation is encouraged from all the students. Suggestions for speakers or other programs will be welcomed by Judy Katz in 9F.

Rabbi Gordon	305	T	1-2
Rabbi Weiss	604.	T Th	1-5
Rabbi Schonfeld	820	by appointment	
Rabbi Bleich		M W	4-5
Rabbi Schmidman		Mon. morning	
Dr. Appel	422	M W	1-2
Rabbi Shurin	406	T Th, F	10-11
Dr. Havazelet	305	M T Th	12 on
Dr. Feinstein	304	M T Th	12-1
Rabbi Orlian		T Th	after 12 by appt.
Rabbi Metzger	305	anytime	
Rabbi Victor	804	W	3-4
Rabbi Schecter	804	T Th	2-3 by appt.
Dr. Krakowski	304	T	1:10-2 2:15-3:20



Chava Willig (left) collects money for the "Chai Campaign" from Chani Haberborn and Judy Fruchter

Help Russian Jews CHAI

Stern College's Tzedakah Committee is presently engaged in raising money for Soviet Jewry in the form of a CHAI campaign. Students are asked to collect a total of \$18.00 to fund three organizations: Chesed L'Avraham, which helps Jews emigrate from Russia and begin religious lives in Israel, Ezras Achim, which keeps Judaism alive in Russia, and Yad L'Achim, which provides for religious schools, synagogues, and Ulpanim in Israel. Chava Willig, Judy Kleinerman, Qana Butler, and Boni Nathan are supervising this project.

College Bowl Set For January 4

The sophomore class will sponsor a College Bowl on Thursday, January 4, at 7:30 PM. Four Stern sophomores will compete with four Yeshiva College sophomores by answering questions drawn up by faculty members in each department. Daina Shapiro is the coordinator of the College Bowl Committee. The event will be held in the Stern College Auditorium, and admission is free.

Guidelines Will Help Majors

The Stern College Registrar, Rabbi Norman Twerasky, has announced that he is making up four-year protypical schedules for each major in order to provide the students with guidelines in drawing up their programs. The prototypical schedules in biology and history have already been completed and the Registrar's Office hopes to have programs for the rest of the majors completed and distributed by the end of the academic year. All programs will be sent to the University Registrar, Dr. Morris Silverman, for final approval. This project was requested last year by the SCW Senate.

Philosophy Offers Various Opportunities For Jewish Study

by Barbara Reichlin



Dr. Gerrison Appel, Philosophy Chairman

Guess what's new in philosophy? A B.A. As usual, one is required to take 30 credits in philosophy, including these prescribed courses: Philo I, Great Ideas of Philosophy; Philo II, History of Philosophy; or Philo 31a, 32a, Introduction to Jewish Philosophy. The remainder are to be allocated to general or Jewish philosophy, in accord with the student's area of prime interest in philosophical study. With departmental approval, a student may apply up to six credits, when taken in advanced courses in cognate and inter-disciplinary studies, towards her major.

What can one do with a degree in philosophy? The obvious answer is teaching. In terms of *haskafa*, one is better equipped to teach Jewish philosophy. A major in philosophy makes possible the pursuit of a universally valued discipline which students can elect to follow. It grants recognition to the interest

of those students who are drawn to the world of ideas, and who wish to broaden their knowledge and deepen their understanding of the great philosophies that are the cultural and heritage of man, from the ancient to the contemporary periods.

Apart from its value as an academic discipline in its own right, philosophy is related to the subject matter of almost all of the departments, especially in the humanities. Students majoring in other areas, such as political science, history, psychology, sociology, literature and science, could take philosophy courses directly related to their major subject to enhance their own ideas. A university is intended to provide an opportunity for a general education, and a deeper understanding of life. From an educational perspective, philosophy is important because it is the mother of all disciplines. In addition, it opens up a world of Jewish ideas to the student.

City Teachers Open Alternate School

by Ashira Rapoport

Is a free exchange between students and teacher necessary for good education? Joseph Aprile, Warren Benjamin, and Lawrence Rosenberg think so. They are the founders of the new Geranium School, which is located in an ordinary commercial building at 8 West 19th Street. Named from the title of a book about education, this "alternative" high school enables

its teachers to learn as much from the students as the students learn from their teachers. The ultimate goal of the Geranium School is to inspire students of high school age to pursue their own interests without the pressure of grades or competition.

The school's three founders, who also comprise the entire teaching staff, were motivated to open such a school by their extreme dissatisfaction with standard education. They designate apparent manifestations of present-day education which this high school is trying to avoid:

- a) the image of student as passive receiver and of teachers as entertainer,
 - b) lack of emphasis on the process of living; too much emphasis on the rewards it should yield such as money and security in society,
 - c) students as homework machines,
 - d) limitation of communication arts to the printed word,
 - e) a rigidified classroom atmosphere,
 - f) "people in college half-dead at the age of 18,"
 - g) "educational zombie-ism."
- "Classes are held in a large loft which is furnished with a scattering of unmatched tables, odd chairs, a few filled bookcases, some microscopes, and darkroom equipment used for teaching photography. The present curriculum was devised at a three-day conference during the school's beginning stages. It includes courses in anthropology,

astronomy, biology, mathematics, art, literature, and economics, "some of it a little offbeat." For instance—the biology course is termed "Drugs and the Human Body" in order to obtain student interest and identification. Photography and the use of videotape are taught as well as creative writing and literature. The major concern for the faculty is for students to come and work on what is meaningful to them.

The student body now numbers an approximate thirty, all ranging from ages twelve to eighteen. These young people come from predominantly middle-class families.

Young people today feel no ties to Yiddish culture, and American-Jewish culture is seen as a product of Galut mentality. The Jewish Arts Festival did not touch our lives, did not reach our sensibilities. It perhaps 'appealed to our parents.

There is a new wave which is increasingly making itself felt. I would call it a "new Hebraism." The early chazlutim in Israel came to the realization that Yiddish was the language of Galut, and that the true indigenous language of the Jews must be Hebrew. Young people today, never having known Yiddish, are looking upon Hebrew as the language of Jews around the world. When I traveled to different countries, I found I could always speak to young people in Hebrew—not Yiddish. Hebrew is becoming the new international language. All great Jewish works of the past have been either written in Hebrew, or their authors have seen to it that they have been translated to Hebrew so that they would be lost in years to come. If there is any language that should be revived, it is the Hebrew language. If there is any literature that should be promulgated, it should be Hebrew literature. If there is to be any festival, it should be a Hebrew Arts Festival.

So before our Student Council leaders condemn student apathy, before the Governing Board of the Observer unleashes its stinging editorial ire upon its readers, let me submit this critique offering a different rationale and a fresh course of action: Perhaps even my ideas do not represent those of most of the student body. There is one way to find out. Open the doors of communication between student opinion and Student Council planning. Let Student Council become aware of their tastes and wants and take these into account when special events are scheduled.

After all, Student Council is operating expressly for the benefit of those student wants, and if it is not fulfilling them—then it has just as well better close up shop.

Gesher Places Focus On Generation Rap

(Continued from Page 1)

and students of the present generation. He feels that the religious establishment has failed to create the atmosphere for mutual conviviality, and that it is perhaps too late to do so.

Rabbi Simon Dolgin, Director-General of the Ministry of Religious Affairs in Israel, presented his views Shabbat afternoon. He stressed the importance of having aggressive religious parties within the political complex of the Israeli government. Without these parties it is questionable whether there would have been Shabbat or *kashrut* institutionalized in Israel. The major criticism that can be

leveled against these parties is that they have not exploited every opportunity to make Israel a religious state. Future advances lie, according to Dolgin, in the strengthening of religious parties.

The convention ended Sunday with a discussion on Gesher's goals in America. Its main job is to raise money for Gesher in Israel and to educate the American community about the organization. To accomplish this task, Gesher needs people willing to speak at affairs, distribute literature, collate bulletins, send out mail, and write newsletters. Anyone who is interested in helping the organization can contact the Gesher office at 10 East 40th Street, Manhattan.

Stern College Presents A One Day Ski Tour

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Expostulation ... Yiddish Has Lost Its Voice

by Aileen Pollack

In the aftermath of the Jewish Arts Festival, there will be much criticism at the lack of attendance by students at the various events, particularly the Irving Howe and Cynthia Ozick lectures. The postmortems inevitably take the form of despair at the low cultural level of Stern students, and attributed to an interest in only pleasure or in the narrow world of studies. Eventually that catch-all of a monster, apathy, is dredged out as an ever-ready accusation.

May I suggest that what went wrong with the Jewish Arts Festival is not that we, the students, failed to show up, but that the leaders of the Student Council failed to take into account the real interests of the students in conceiving this program. There seems to be a certain breakdown in communication between our student body leaders and their constituency. The failure of students to show up at the Festival should signal a clear message to our leaders.

The truth is, that college students today are not interested in Yiddish literature. In most of our homes, Yiddish hasn't been spoken

for two generations—why should we have an interest in a language which we view as dying? Yiddish has a past glory, but can one revive an aged woman, puff some rouge on her wrinkled cheeks, put a flower in her hair, and pass her off as a girl of 16?

Furthermore, most Jewish literature written in English today is the testimony of an assimilated Jewry. It is jaded, pessimistic toward Judaism and toward the American mores that have reduced Judaism in this country to just another self-important ethnic enclave. Jewish culture in America, whether Yiddish or English, has an unhealthy Galut character. It is a culture that is moving progressively toward oblivion as assimilation becomes complete.

Young people today feel no ties to Yiddish culture, and American-Jewish culture is seen as a product of Galut mentality. The Jewish Arts Festival did not touch our lives, did not reach our sensibilities. It perhaps 'appealed to our parents.

WYUR Anticipates Program Expansion

(Continued from Page 1)

for radio and cable television broadcasts, this equipment can be used by faculty members; the Speech Department will be able to tape television shows or movies for film criticism classes, and the basketball team can tape games and analyze the team's performance.

In appealing for support of the videotape labs, Mr. Ettinger stated, "Unfortunately the University as a whole has been totally unresponsive and even negative to the audio visual field. I

do not want to see a repeat of the YU audio-visual department story." This refers to YU's original audio visual department, one of the best in the country, which was forced to close down three years ago. "I want it to remain in student's hands."

The Teleprompter Manhattan TV Corporation, which is renovating its system and buying new equipment, is donating this equipment to YU in gratitude for the help many Yeshiva students have provided them during the past few years.

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... And Reply

... Only Because No One Is Listening

by Fran Kaplowitz

Reflecting upon the recent Jewish Arts Festival, much criticism can be leveled at the low cultural level of the Stern student.

Allow me to explain by examples my reason for the choice of the word "apathy." One may accuse Student Council of not taking into account the interests of Stern students in the conception of this, the first Jewish Arts Festival, as does Aileen Pollock.

As for the chosen topic for our first of many Jewish Arts Festivals, much can be said; Firstly the subject matter was a joint decision of Shirley Stark, the Editor of The Observer, myself, Rabbi Berman, Mrs. Davidowicz, Dr. Epstein, Dean Mirsky and Mrs. Shimooff.

As for the chosen topic for our first of many Jewish Arts Festivals, much can be said; Firstly the subject matter was a joint decision of Shirley Stark, the Editor of The Observer, myself, Rabbi Berman, Mrs. Davidowicz, Dr. Epstein, Dean Mirsky and Mrs. Shimooff.

Further, the first Jewish Arts Festival at Stern College was intended to be a "mini festival." Later festivals were to last a week and cover broader areas of Jewish culture.

Engaged: Joan Glick '71 to Jack Bieler Emunah Elnitzig '76 to Steven Witt Shoshana Korobow '73 to Pinches Heyman Penia Greenwald '73 to Chaim Margolis

College. This may be due to the fact that in many of our homes Yiddish is spoken today, since our parents grew up speaking the "Mama Lushen" and do speak Yiddish in their American and Israeli homes.

You fail to recognize that some of our great Jewish literature, liturgy and halachic responsim has been composed in Yiddish. Although they have been translated to many languages today, their greatness lies in the original works and not in the translated versions.

Much twentieth century American literature is Jewish by its very nature. The fact that some authors express bitterness towards Judaism is not to deny the greatness of their works. Not only are fictional works being published today, but one can not deny the value of such English written works as those by Rabbis Lamm and Tendler.

To deny the value of a Jewish Arts Festival devoted to Yiddish culture is to deny the great culture that Yiddish has given to Judaism. One could not ignore the contribution that has been made to Jewish culture through works that are not composed in Hebrew, but in Aramaic.

One last criticism should be added here. After bitterly having come to know the Stern College student body I could just visualize the following comment to a Jewish Arts Festival devoted to Hebrew

culture. "I don't even understand a word of Hebrew. Besides, that, I have to listen to it three times a week in class. Why not have a festival concerned with a new area of Jewish culture that isn't presented in the classroom?"

So you see, the Jewish Arts Festival was in no way trying to "revive an old woman, puff some rouge on her wrinkled cheeks, put a flower in her hair and pass her off as a girl of sixteen." Its goal was to bring a unique cultural experience to the student body. However, and choose my words carefully, due to student apathy it could not succeed.



College Bowl chairman Delna Shapiro reviews quiz questions with Flens Bendelstein and Pauline Secemski. The College Bowl will take place on Thursday, January 1, at 7:30 p.m. in the auditorium.

Adjustment To Israeli Society Is A Mission Impossible

by Judy Twersky

When I went to check my mail this morning, there was a strange voice coming from the box. Upon listening closely, I heard the following: "Boker Tov, Miss Shuginah. Your mission should you decide to accept it, is to go write an article for the illustrious Observer, describing in full detail, attitudes, feelings, experiences, and/or general impressions of the Holy Land. In the case that you should

refuse to accept this mission, you will be flown immediately back to Brookdale Residence Hall for an interminable period..." I appeal to you, my friends...What kind of alternative is that? An ultimatum from a mailbox?...Where is justice to be found nowadays?...In any event, since I now have your attention, I will proceed to enrich all of you with a bit of knowledge about the Israeli way of life an-

d or the sociology of a strange society.

It's very difficult to know just how and where to begin my story. After carefully thinking out the matter, though, and taking into consideration the inconsistency and unpredictability of many Israelis, I have decided that it would be most fitting to start in the middle, so that's where I am and you are at this moment...

Let us begin with envisioning the Israeli transit system. Riding an Egged bus to the Old City during rush hour is a totally phenomenal experience, recommended for masochists only! Imagine riding an IRT to 59th Street at 5:30 P.M. in a car of wall to wall greasers who don't know the meaning of "showers," "soaps," "shavers," much less "deodorants." Add "bathrooms" to that foreign vocabulary list of theirs, and you have the picture: The bumping, shaking, noise and/or headaches to be endured by the passenger is not uncommon in either instance. Only the degree of pain and hardships vary according to the time and place! However, what is a bit strange and amusing, is the bus driver's garb. I ask you, there else will you find a man of that position wearing a turquoise, nylon net T-shirt, khaki shorts, green knee socks and brown sandals? On the beach? Maybe, although I would be inclined to think that Acko and/or Bellevue Mental Institutions would be your best bet! What I find so completely hysterical is that the attire of the average Israeli bank manager will not extremely differ from the bus driver's little number- I can't wait to see their winter get-up!

In addition to the similar types of company and conditions to be encountered on Israeli buses and New York subways, another shared common characteristic is unreliability. You can read a (Continued on Page 8)

Dress Code Restated

Upon the request of Student Council, The Observer is reprinting the official dress code which was adopted last spring. All students are asked to abide by it.

Stern College for women is a pluralistic community in a Halachik and sociological sense. Its faculty as well as its student body are committed to different Halachik authorities and come from a broad variety of social and cultural backgrounds.

Certain standards must be maintained to give positive expression to our concern for the religious quality of the academic experience as a whole, as well as to avoid possible violations of Halacha and offense to the religious sensitivities of members of our community.

The dress code outlined below as to proper dress within the academic center is guided by the following two principles. Firstly, the Halachik requirement of modesty in dress is not only a factor in shaping the religious personality, but is also a means of creating the religious environment necessary for the total learning experience. Secondly, the Halachik prohibition against the wearing of men's garb by women may be evaluated in the perspective of accepted mores of dress.

In light of the above, students may:

- 1. Not wear sleeveless clothing
2. Not wear shorts or other garb of immodest length.
3. Not wear clothes that by color and design were intended to be work clothes.

Moreover, since part of the positive educational experience at our institution is the variety of interpretation and expression within the structure of Halacha, the students have expressed their willingness to adhere to the individual preferences of their instructors with regard to dress.

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Adjustment To Israeli Society Is A Mission Impossible

(Continued from Page 7)

Maariv newspaper—the big Friday edition, no less—from cover to cover (even if you don't know the language, taking Hebrew lessons on the side) before you finally manage to catch a bus. I must admit that the subways are a bit more reliable. At least once a subway finally succeeds in arriving at one of its designated stations, it does indeed come to a halt. However, not so in the case of Israeli buses. To stop or not to stop—that is the question...to be determined solely by the bus driver. What criteria does he employ—in rendering this lofty decision? Such important factors as to whether the passenger-in-waiting passes the driver's personal beauty contest, whether or not he has a particular liking for the station and/or street, whether he considers it worthwhile to stop the bus for 5 or 25 people...All these are serious questions which the driver must carefully ponder before quickly making a decision. There are many times when a semi-empty bus will whiz by one of its stations. What reactions? The people who have been waiting for the bus, only seconds after witnessing its speedy getaway, will simply look at one another forlornly. Not really expecting an answer, sometimes they will ask each other what has happened. Usually the responses will vary from sighs, grunts, and grimaces to outward insults at having asked such an idiotic rhetorical question...A scene such as the one just mentioned comes to be accepted here as a normal everyday occurrence and nobody would even think to complain about it to the transit company.

If someone were to ask what irks me the most about daily life in Israel, my answer would not be concerned with the transit system, the Israeli mode of dress, the "greaser types," or even the typical deodorantless Israeli, but rather the wholly (or should that be "holly?") bureaucratic system of the country. Since it totally encompasses every facet of life here, everyone is affected by it. Examples? Just try going to an

Israeli post office to buy a stamp, and you'll see what I mean. You can blow your mind searching for the correct window in which to make your purchase. You'll see all types of signs...from "stamps" to "telephone tokens," from "post-cards" to "parcel post"...and it is imperative that you stand in the right line. I once committed the cardinal sin of going to a "parcel post" window to purchase an airmail. Why did I transgress so brazenly, you ask? Because there wasn't anyone working behind the "airletter" window, that's why! The man informed me that packages are his job and he knows nothing about air-letters. Setting down the exact change, I replied that I know the price and need one desperately! Because he didn't see any lying around, he answered that they were probably out of them! How can a post office be out of air-letters, I ask you? "They just don't lie around," I replied, remarking that perhaps they might be in a drawer. He looked and sure enough, found them there, but nevertheless resisted in giving me one. Although I pleaded and begged, he insisted that I go the

proper window in spite of, the fact that nobody was there, and "follow the rules just like everybody else." I was forced to submit, and waited around for 15 minutes until the "air-letter man" returned from his siesta.

What a life! I think that by now you should be able to see that living here is indeed a unique experience...It is true that there are many things that I do miss in New York, of which, Altman's, the Jets, toilet paper, Central Park and Shmuka Bernstein's head the list, although not necessarily in that order; nonetheless there are exciting and enriching activities of which to partake in Israel. Just the other day, I read a Popeye comic book in Hebrew. He's very popular over here: When I really want to have a thrill, I walk over the King David Hotel and watch "Family Affair" in the lobby—it's the current rage.

Naturally, there are many other sides to Israel, but for fear of deportation, it's best I not mention them...One thing is for sure...nobody can justifiably accuse Israel of being a one-dimensional society!

Post Chankah and "Erev Christmas"

(Continued from Page 5)

without one now that my child goes to Hebrew School." I immediately replied to this parent, "If you enjoy decorating, and you love the smell of pine and the beauty of nature, you must have had a beautiful Succah last Succoth." "Oh no," she replied "we didn't have a Succah at all; who had time for that?" Unfortunately, this parent is typical of the majority of Jewish parents who ignore their own customs and take on the customs of others. They have no Succahs, but they have, or wish they had, Christmas trees. They send no Shaloch Manot on Purim, but they send their children out for "Trick or Treat" on Halloween. On Simchat Torah they are not in the

synagogue to welcome the new Torah Reading Cycle, but in a few weeks they will all be drinking to the "Happy New Year." On St. Valentine's day they will be sending cards and candy and expressing sentiments of love, but where are they on the Sabbath, our day of love and peace? And where will they be ten years from now when their sons and daughters will be bringing home non-Jewish mates? They will be exclaiming "I told you that their Hebrew School was no good!"

The World Of Tomorrow

Philosopher Questions Relation Between Present and Future Generations

by Phyllis Soghgal

"Do we as members of the twentieth century have obligations to future generations?" This question was posed by Professor Martin Golding at a Philosophy Department Tea held on December 13.

Dr. Golding, author of the book, Nature of the Law, raised three basic questions concerning "Our Obligations to Future Generations." The first issue discussed was the relationship between this generation and those of the future. The answer may be found through investigation of the second problem: Do we have a responsibility to these generations? If so, what is this obligation?

As professor of legal philosophy at the City University of New York, Dr. Golding not only believes that such an obligation exists, but that it is demanded. This is justified by our belief that the future generations will share the same ideals and attitudes as we do. Therefore, as a moral community we are obligated to our progeny.

These philosophical ideas should have a major impact on today's scientific research. Investigators must understand that experiments involving population limitation and genetic control might seriously

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